

The Impact of Contemporary Universal Values on the Islamic Identity of Qatar University Youth in Light of the Islamic Culture Curriculum

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Abstract

The world is now witnessing many transformations and developments in values and culture, which affect the culture of people, especially Islamic ones, which negatively affects identity, which is the essence of people. Accordingly, interest in and promoting Islamic identity among university students has become urgent in light of these contemporary values. Therefore, this study aimed to measure the impact of contemporary universal values on the Islamic identity of Qatar University youth in light of some contemporary variables. The researcher used the descriptive analytical approach and designed a questionnaire consisting of (16) questions distributed on one axis, which is the development of the curriculum of the Islamic culture course and enhancing its impact on preserving the Islamic identity. The study sample consisted of (172) male and female students from Qatar University, both Qatari and non-Qatari. The results of the study showed that the development of the curriculum of the Islamic culture course and enhancing its impact on preserving the Islamic identity came with a weighted average of (4.33), in a general direction of "strongly agree." Accordingly, the researcher recommends the need to find an effective mechanism to confront contemporary universal values that are contrary to the Islamic faith and identity, which face university youth, by working to develop Islamic culture curricula and highlight the manifestations of destructive universal values that affect the identity of Muslim youth, with the need to teach the Islamic culture course to all university students to immunize them from destructive Western currents and values.

Keywords: Contemporary Universal Values, Islamic Identity, Islamic Culture

Introduction

Man's identity is rooted in himself, acquired from birth through his religious and cultural teachings and his family and social environment. It is the one that gives man his value, society his entity, and the nation its cohesion and survival, and nations continue to care about their identities and adhere to them to achieve their existence (Abd-Al-Razzaq, 2014). The Islamic faith constitutes the religious and moral framework for the identity of the Muslim and its control in the spirit and guidance of Islam and its teachings and rituals.

It is noteworthy that the transformations taking place in the contemporary world, such as the new world order, globalization, and its new values, affect the identity of Muslim youth negatively and positively. How can these transformations and gains be invested in shaping the awareness of Muslim youth while preserving their Islamic identity from drifting behind contemporary values that are far from their religion, values, and morals? (Boulaouali, 2015).

Many believe that there are multiple features of contemporary global values, economic, cultural, social and moral, which in general affect the identification of any society, especially Islamic societies, as the West seeks to open Arab and Islamic countries in the face of Western culture and melt them into one cultural crucible due to the information communication revolution, and this culture arising from the values of globalization is an authoritarian culture as a result of its sense of power and as a result of its political exploitation and the availability of means of domination, which posed a threat to the Islamic culture of Muslim and University youth, and the dissolution of For its specificity and the loss of its civilizational identity, as well as the prevalence of liberal capitalist values, such as absolute freedom free from any moral and ideological restrictions, democracy and human rights, and the spread of the consumerism and luxury pattern, this means the dominance of the Western cultural pattern at the expense of Arab and Islamic cultures (Attia, 2018).

Islamic identity and culture are among the world's most targeted identities and cultures today. If the nation loses its identity, it loses its distinction, independence, and civilization (Al-Dawood, 2022). Globalization and its contemporary values significantly affect this identity, as the value system is subject to continuous change, according to the changes that occur accompanied by the emergence of new requirements and needs. This change leads to fluctuation and instability of inherited and acquired values and the weak ability of a large number of young people to choose between what is right and wrong from these contemporary universal values, which caused a value crisis that had a significant impact on pushing young people to rebel and revolt against the values and beliefs of society and created a chasm In their thought and beliefs, it has become the focus of their struggle with themselves on the one hand and society on the other, thus exacerbating the value conflict within them.

In light of the violent wave of Westernization and the incoming cultural currents such as modernity, secularism, and materialism, which fall under the system of contemporary universal values, the importance of the Islamic culture curriculum at Qatar University is highlighted to strengthen the Islamic identity of Qatari youth, support its components and foundations, deepen its concept in their minds, link them to their history, faith, and language, and instill the meanings of pride and pride in their belonging to Islam.

You are the best nation produced [as an example] for mankind. You enjoin what is right, forbid what is wrong, and believe in Allāh. If only the People of the Scripture had believed, it would have been better for them. Among them are believers, but most of them are defiantly disobedient .Al-Imran: 110].

In light of the above, we find that through the nature of cultural transformations and variables, contemporary global values and calls for Westernization, the importance of

educational institutions, especially universities with their various institutions, in playing the most prominent role in promoting the Islamic identity of their youth, with new and innovative means to face the challenges and threats they face.

The university stage is considered one of the most important stages of life in shaping students' awareness and conscience of the values, knowledge, and skills necessary to face the challenges of contemporary values and calls for Westernization and the absence of Islamic identity. Many studies have confirmed the need to take care of university students to enhance and develop their Islamic identity in them (Barshid, 2018; Dagher, 2018; Al-Alwan, 2019; Al-Omari, 2019; Mahmoud, 2020; Ati, 2021; Al-Dawood, 2022).

The educational curricula in general and the Islamic culture course at the University, in particular, are the general frameworks under which students are qualified and armed with faith, values, behavioral patterns, and knowledge to build an effective civilized personality in society that bears its responsibility in defending its Islamic identity in the era of globalization and calls for Westernization. Therefore, attention should be paid to these curricula and employed in a practical way, showing that the Islamic religion is a complete and valid life system for all ages and that adherence to it involves the farmer and success in this world and the hereafter (Al-Zubaidi, 2015; Ibn Aiban, 2018; Dehum, 2020; Al-Zahrani, 2021; Al-Qahtani & Al-Harithi, 2022).

As a result of this importance, this study came to identify the reality of the impact of contemporary universal values on the Islamic identity of Qatar University youth in light of the curriculum of the Islamic Culture Course. The study is gaining importance among undergraduate students at Qatar University to illustrate the most important contemporary universal values and challenges to them through their impact on their Islamic identity. Through the professors of the Islamic culture curriculum, informing them of the most important elements of Islamic identity, which must be strengthened and developed among university students. As well as the preparers and developers of the Islamic culture curriculum at the University by providing a clear vision for them to show the importance of the Islamic culture course for university students in enhancing their awareness of the concept of Islamic identity, and then contributing to its modernization and development in line with the successive modern developments. As well as researchers and scholars, as the study represents an important knowledge base for them for further research and future studies of the term Islamic identity. This study aims to explore the following issues

- Measuring the impact of contemporary universal values on the Islamic identity of Qatar University youth in light of some contemporary variables.
- Measuring the ability and development of the curriculum of the Islamic Culture course at Qatar University to confront contemporary universal values that threaten the Islamic identity of the University's youth.

Theoretical Framework

Elements of Islamic Identity

There are many elements on which the Islamic identity depends and contributes to its promotion and preservation, the most important of which are religion, history, values, and morals.

Religion: Religion is the main pillar of Islamic identity with all its beliefs, worship, behavior, and values, and from which, among its principles, provisions, and values, identity derives its spirit and distinctiveness (Zarman, 2018). Religion is considered the main pillar of the Islamic identity and an important factor in its construction, and error in its appearance and interior

leads to a deficiency in belonging to the identity, as well as leading to its deviation, erasure, and obliteration of its features (Hussein, 2016).

History: History As for history as one of the components of Islamic identity, it has been closely linked in its inception to the hadith in methodology, persons, and subject, and its importance for Islamic identity is to clarify the position of previous nations towards the Islamic nation and to identify their suspicions and slanders (Assaf, 2013)

Thus, Islamic identity is defined as "belief in the faith of the Ummah and pride in belonging to it, respect for its civilizational, cultural and human values, adherence to and pride in its Islamic rites, and a sense of distinction and independence, while fulfilling the right of the message that it must be communicated to people and martyred against them (Al-Ani, 2009). It is a fixed and correct divine doctrine, collected by a clear Arabic tongue, and under its roof is located by everyone who believes in God Almighty. Aims to exalt God's word on earth and apply His rulings and law, the basis of Islamic identity (Nimr, 2015). It includes all the characteristics and characteristics that distinguish the Muslim personality and ensure the unity of the Islamic Ummah and distinguish it from the rest of the nations by adhering to the constants of religion and language and pride in the Ummah's heritage and its ancient history (Al-Sulaimani, 2017).

Contemporary Universal Values

Values have been defined in Western thought as stations and measures by which we judge individual and collective ideas, people, subjects, actions, things, and attitudes in terms of their goodness, value, and desire or in terms of their badness, worthlessness, and hatred, but this concept lacks the factor of deep commitment and categorical and practical rejection of everything that contradicts optimal values .

"Parsons" asserts that values are an element of a common symbolic system that is considered a criterion or level for choosing between guidance alternatives that appear in different situations, so they are an axis of realistic behavior. He considers them comprehensive cultural patterns rooted in religious traditions and thus remains stable (Abd-El Fattah, 2001).

The Global Value Models

The Western view of values is based on three foundations that distinguish it as a model: reason, utility (pleasure and happiness), and materialism. These foundations are the product of historical experience, objectively and intellectually, as historians of Western philosophy confirm that Western ethics went through four major stages during which Western moral doctrines were formed:

- In Greek ethics and the exclusion of religion from moral thought and reliance on reason and experience, values are absolute, fixed, and good. Its philosophers adhered to a positivist religion of a pagan nature.
- The intermediate stage was when the Christian Church dominated moral concepts with its religious teachings.
- Utilitarian philosophy During the seventeenth and eighteenth centuries, people sought happiness and avoided pain, and man was inherently rational in the process of choosing between the alternatives available to him.
- Positivist philosophy considers ethics as a realistic positivist science subject to the inductive method, depends on observation, and is not linked to being a mental phenomenon; values are relative and not fixed and born of social life .

Western values, or the West's view of values, stems from their historical experience, and one of the most important characteristics of Western values is that the criterion for judging actions is not good and evil but mainly the concept of right and wrong.

The system of values includes many values covering the human field in all its manifestations. Then, the globalization of values falls on its various fields. However, it fuses into one crucible, which is comprehensive globalization. These globalized values are the values of pragmatic thought, which sees that the individual reaches values by experience, value is judged in the light of its use; that is, the value of a thing is as much as it achieves an individual interest, and therefore pragmatism rejects theoretical value and recognizes only practical value, it has no absolute judgment of good and evil. In the values of globalization, there is a kind of existential view that sees the man setting his values, as values are constantly changing (Salehi, *The Globalization of Values between Privacy and Universality*, 2016).

Islamic Values

Islamic values are the pillars on which life is based, as defined by the infallible revelation in man's relationship with himself, his surroundings, and his Creator. They are human values in terms of being absolute and Islamic in terms of being guided by Islamic legislation that guarantees their existence and continuity in the entity of young people (Muhammad, 1994).

One can say that what is meant by Islamic values are the rules and standards that came in the Holy Qur'an and the purified Sunnah that establish the behavior of the individual and guide him to the right path by encouraging him with virtues and forbidding him from vices and every ugly act that belittles him and his status.

Islamic values affirmed by Islam and instilled in the hearts of Muslims stem from three sources:

The Holy Qur'an, the Sunnah of the Prophet, and the jurisprudence of Muslim educational scholars. The Holy Qur'an is the first source of Islamic legislation, and from it, jurists deduce rulings, while the Sunnah is the second source of legislation; it explains the Holy Qur'an and its provisions.

Characteristics of Islamic values

Islamic values are characterized by a set of features and characteristics as follows

- *Divine Source*: That is, they are divine values.
- *Realism*: Islamic values are characterized by realism; that is, they are applicable, as they were not ideal theoretical values that are difficult to achieve on the ground, as these values represent the essence of the Islamic message that addresses the issues of society and develops practical solutions to its problems and complex issues.
- *Universality*: The message of Islam was not limited to Muslims only, but it was a universal message for all people. Islamic values are human values that do not know the boundaries of time and place; they are inclusive of all nations and peoples, Muslim and non-Muslim, and these values emphasized by Islam have a clear importance in the spread of Islam and the attraction of non-Muslims to this true religion (Muhammad, 1994).
- *Continuity*: Islamic values derived from the Holy Qur'an have been revealed by God Almighty Qur'an and ensure its preservation and survival and thus ensure its continuity and immortality until the establishment of the hour; the Qur'an and its contents of values and others are valid for all times and places (Al-Majlissi, 1983).

Islamic Culture Curriculum

Islamic culture is knowledge related to intellectual and spiritual matters based on the Islamic faith, derived from the origins of the Islamic religion, such as the Qur'an, the Sunnah of the Prophet, jurisprudence, consensus, measurement, history, and language (Enaya, 2013).

Islamic culture and curricula aim to form a distinct Islamic personality in its knowledge, committed to the constants of its beliefs and laws, proud of its Islam, familiar with the culture of its time, aware and familiar with the issues of its nation. It also aims to present Islam in line with the spirit of the times and the methods of its media and propaganda platforms. It also sheds light on the challenges facing Muslims and charts for them the path of salvation and ways of salvation (Al-Humaidi, 2016).

The importance of the Islamic culture curriculum stems from taking care of the Islamic faith, as it is the strong shield to protect the Muslim university student in the face of contemporary challenges and deviant intellectual currents and to withstand positivist philosophies that destabilize the faith in the hearts of Muslims, as well as to build a distinct personality for the Muslim, and link his past with his present and future (Aref and Erdwan, 2016).

Methodology

The study relied on the descriptive analytical approach, which is defined as "the approach that studies a phenomenon, event or issue that currently exists, where data and information can be obtained from it that answers the research questions posed, interpret them and reach conclusions without the researcher's intervention through previous studies, and from the questionnaire questions distributed to Qatar University students, and analyze these data statistically to obtain frequencies, percentages, weighted averages, and standard deviation of the study axes (Al-Assaf, 2016).

Study Population

The study population consisted of a number of Qatar University students, who numbered (172) male and female students, to whom the questionnaire was distributed to survey their opinions on the ability and development of the Islamic culture course and enhance its impact on preserving the Islamic identity of the University's youth, to confront the impact of contemporary universal values.

Study Sample

The researcher applied the study to the (172) students from Qatar University, and (172) of them responded, representing (100%) of the total study population.

Procedures for applying the study

- Determine the impact of contemporary universal values on the Islamic identity of Qatar University youth in light of contemporary changes through previous literature and studies.
- Define the curriculum of contemporary Islamic culture .
- Building a questionnaire to identify the ability and development of the Islamic culture course and enhance its impact on preserving the Islamic identity of the University's youth to confront the impact of contemporary universal values .
- Judging the questionnaire by specialists and taking their opinions on its dimensions.
- Apply the questionnaire to the basic sample.
- Statistical analysis of the questionnaire in the SPSS V. 26 program and answering the questionnaire questions numbered (16) questions through one axis.

Study Tool

The questionnaire consisted of two main sections; the first section represented the primary data of the respondents, which were (gender, educational level, socialization, and nationality). The focus of the study represented the second section: the development of the curriculum of the Islamic culture course and enhancing its impact on preserving the Islamic identity of Qatar University youth, which expresses the variables of the study shown through the questionnaire questions.

Stability of the Study Instrument

The questionnaire is designed according to the five-point Likert scale, in which the answers are given numerical weights representing the degree of answer to the paragraph, as shown in Table 1.

Table 1
Likert pentameter.

| Degree of Approval | Strongly Agree | Agree | Agree Moderate | Disagree | Strongly Disagree |
|--------------------|----------------|-------|----------------|----------|-------------------|
| Degree | 5 | 4 | 3 | 2 | 1 |

The researcher measured the stability of the study tool using the stability coefficient (Cronbach's Alpha) for each scale used in the study to test the scale's stability. The value of the alpha coefficient ranges between (0) and (1), and the closer you get to the correct one, the more it indicates a high stability, and the closer it is to zero, the less stability it is.

Table 2
Number of Questionnaire Sample and Percentage.

| Case Processing Summary | | | |
|-------------------------|-----------------------|-----|-------|
| | | N | % |
| Cases | Valid | 172 | 100.0 |
| | Excluded ^a | 0 | .0 |
| | Total | 172 | 100.0 |

a. Listwise deletion based on all variables in the procedure.

Table 3
Measurement of the stability rate.

| Reliability Statistics | |
|------------------------|------------|
| Cronbach's Alpha | N of Items |
| .975 | 16 |

It is clear from Table 2 the value of the stability coefficient for the study scales, where the number of questions of the study axis reached (16) questions, they were distributed to (172) male and female students, and the percentage of the stability coefficient (Alpha Cronbach's), (0.975), which is a high percentage and indicates a very high degree of stability for the study axis and can be trusted in the application of the study tool. Table 3 illustrates the Likert weighted averages. At the same time, it illustrates the level and average weight of the survey, as tabulated in Table 4.

Table 4

Likert Weighted Averages.

| Average weighted | level |
|------------------|-------------------|
| 1.00-1.80 | Strongly Disagree |
| 1.81-2.60 | Disagree |
| 2.61-3.40 | Agree Moderate |
| 3.41-4.20 | Agree |
| 4.21-5.00 | Strongly Agree |

Statistical Methods used in the Study

To answer the questions of the study, the researcher analyzed the data using the statistical package for the social sciences (SPSS V. 26) through the following statistical measures:

- Frequencies and percentages
- Cronbach's Alpha coefficient to calculate the coefficient of stability of the study axis
- Arithmetic mean to find out how high or low the responses of the study subjects are from the study focus (phrase averages)
- Standard deviation to identify the extent to which the study subjects' responses deviate to each of the statements of the study variables.

Results and Discussion

This part deals with presenting the results of the field study and discussing them by presenting the responses of the study members to the questionnaire statements, the first part of which contained the primary data of the respondents, which were (gender, educational level, socialization, nationality).

Table 5

Frequencies of Demographic and Employment Data of Students at Qatar University.

| Data | Gender | | Educational Level | | | Socialization | | Student Nationality | |
|----------------|--------|------|-------------------|-----|-----|-----------------------|----------------------|---------------------|------------|
| | M | F | D | B | PG | Committed Environment | Flexible Environment | Qatari | Non-Qatari |
| N | 34 | 138 | 7 | 148 | 17 | 139 | 33 | 113 | 59 |
| % | 19.8 | 80.2 | 4.1 | 86 | 9.9 | 80.8 | 19.2 | 65.7 | 34.3 |
| TN | 172 | | 172 | | | 172 | | 172 | |
| Mean | 1.80 | | 2.06 | | | 1.19 | | 1.34 | |
| Std Dev | 0.399 | | 0.37 | | | 0.395 | | 0.476 | |

Note: M: male, F: female, D: diploma, B: bachelor, PG: postgraduate, Std Dev: standard deviation, Mean: Arithmetic mean, TN: total number, N: number

It is clear from Table 5 that the total number of students who answered the questionnaire questions was 172 students, of whom 138 were female students (80.2%), 34 students (19.8%), 148 were undergraduate (86%), 17 were postgraduate (9.9%), 7 were diploma students (4.1%), 139 came from an Islamically compliant environment (80.8%), 33

from a flexible environment (19.2%), while the number of Qatari students who answered on the questionnaire 113 by 65.7%, and non-Qataris by 59 by 34.3%. It is clear from the results that the keenness of female students to contribute to responding to the questionnaire questions to a higher degree than males, perhaps due to the nature of females and their keenness on the Islamic identity of young people. It was also clear that undergraduate students excelled in their response over diploma and postgraduate students, perhaps due to their large number and exposure to many contemporary Western currents. The results also showed that religiously committed students were more aware of the importance of the focus of the study, and its impact on Islamic identity. The results of the survey also showed that Qatari students were keener and more aware of the importance of the subject of Islamic identity and how to contribute to its preservation .

The second part of the questionnaire included the focus of the study, which expresses the variables of the study described in the questionnaire, which is the development of the curriculum of the Islamic culture course and enhancing its impact on preserving the Islamic identity of Qatar University youth.

The development of the curriculum of the Islamic culture course and enhancing its impact on preserving the Islamic identity of Qatar University youth.

Table 6

Frequencies, Percentages, Arithmetic Averages, and Standard Deviation.

| | Strongly Agree | Agree | Agree Moderate | Disagree | Strongly Disagree | Average weighted | Std Dev | R | Overall trend |
|----|---|------------|----------------|----------|-------------------|------------------|---------|----|----------------|
| | Number | Number | Number | Number | Number | | | | |
| | % | % | % | % | % | | | | |
| 25 | 112 65.1 | 21 12.2 | 14 8.1 | 3 1.7 | 22 12.8 | 4.15 | 1.394 | 10 | Agree |
| 25 | Making Islamic culture a mandatory subject in all faculties of the University | | | | | | | | |
| 26 | 114 66.3 | 24 14 | 19 11 | 7 4.1 | 8 4.7 | 4.33 | 1.119 | 6 | Strongly Agree |
| 26 | Providing the Islamic Culture Course with information to face the developments of the times | | | | | | | | |
| 27 | 108 62.8 | 27 15.7 | 23 13.4 | 7 4.1 | 7 4.1 | 4.29 | 1.101 | 8 | Strongly Agree |
| 27 | Introducing the reality of cultural invasion and its methods (globalization - modernity - Westernization) | | | | | | | | |
| 28 | 108 62.8 | 29 16.9 | 24 14 | 6 3.5 | 5 2.9 | 4.33 | 1.032 | 6 | Strongly Agree |
| 28 | Revealing the dangers of cultural globalization on Islamic society | | | | | | | | |
| 29 | 109 63.4 | 30 17.4 | 21 12.2 | 5 2.9 | 7 4.1 | 4.33 | 1.065 | 6 | Strongly Agree |
| 29 | Statement of the Rapporteur of Islamic Culture on ways to preserve the Islamic cultural identity | | | | | | | | |
| 30 | 112 65.1 | 29 16.9 | 22 12.8 | 1 0.6 | 8 4.7 | 4.37 | 1.043 | 4 | Strongly Agree |
| 30 | Highlighting the difference between Islamic universality and Western globalization | | | | | | | | |

| | | | | | | | | | | |
|------------------------------|---|------------|------------|----------|-------------|------|-------|-----------------------|-------------------|--|
| 31 | 113 65.7 | 27 15.7 | 18 10.5 | 7 4.1 | 7 4.1 | 4.35 | 1.084 | 5 | Strongly Agree | |
| 31 | Raising awareness of ways to confront the dangers of universal values on Islamic culture | | | | | | | | | |
| 32 | 109 63.4 | 32 18.6 | 19 11 | 2 1.2 | 10 5.8 | 4.33 | 1.102 | 6 | Strongly Agree | |
| 32 | Guidance of the Rapporteur on ways to confront the risks and methods of cultural invasion | | | | | | | | | |
| 33 | 108 62.8 | 31 18 | 21 12.2 | 4 2.3 | 8 4.7 | 4.32 | 1.080 | 7 | Strongly Agree | |
| 33 | Introducing the contemporary challenges facing Islamic culture | | | | | | | | | |
| 34 | 112 65.1 | 31 18 | 19 11 | 3 1.7 | 7 4.1 | 4.38 | 1.028 | 3 | Strongly Agree | |
| 34 | Course Statement The position of Islamic culture towards other cultures | | | | | | | | | |
| 35 | 114 66.3 | 33 19.2 | 14 8.1 | 5 2.9 | 6 3.5 | 4.42 | 1.003 | 1 | Strongly Agree | |
| 35 | Course focus on the importance of the role of youth in building the Muslim community | | | | | | | | | |
| 36 | 100 58.1 | 34 19.8 | 27 15.7 | 5 2.9 | 6 3.5 | 4.26 | 1.052 | 9 | Strongly Agree | |
| 36 | Recognizing the manifestations of Westernization of Islamic culture | | | | | | | | | |
| 37 | 109 63.4 | 34 19.8 | 18 10.5 | 3 1.7 | 8 4.7 | 4.35 | 1.052 | 5 | Strongly Agree | |
| 37 | Statement of the Rapporteur of Islamic Culture for Islam's Position on Religious Freedom | | | | | | | | | |
| 38 | 113 65.7 | 27 15.7 | 23 13.4 | 1 0.6 | 8 4.7 | 4.37 | 1.049 | 4 | Strongly Agree | |
| 38 | The course highlights the values of Islam in peaceful coexistence with others | | | | | | | | | |
| 39 | 107 62.2 | 35 20.3 | 20 11.6 | 3 1.7 | 7 4.1 | 4.35 | 1.029 | 5 | Strongly Agree | |
| 39 | The decision emphasizes the importance of dialogue in understanding among peoples | | | | | | | | | |
| 40 | 116 67.4 | 28 16.3 | 17 9.9 | 5 2.9 | 6 3.5 | 4.41 | 1.019 | 2 | Strongly Agree | |
| 40 | Highlighting the Islamic culture course for the manifestations of the Arab-Islamic identity | | | | | | | | | |
| Weighted average of the axis | | | | | 4.33 | | | Strongly Agree | | |

Note: R: ranking, Std Dev: standard deviation

It is clear from Table 6 that the weighted average of the thirty-fifth question: The course focused on the importance of the role of youth in building the Muslim community, amounted to 4.42 and came in first place, followed by the fortieth question: The Islamic culture course highlighted the manifestations of the Arab-Islamic identity, with a weighted average of 4.41, and came in second place, then came in third place The thirty-fourth question: The course statement The position of Islamic culture from other cultures, with a weighted average of 4.38, and the response to all the questions and those who represent in the balance of Likert five-year estimates came " Strongly agree." Except for the twenty-fifth question: Making Islamic culture a mandatory subject in all faculties of the University, it came with a weighted average of 4.15, which corresponds to the trend "OK" in the estimated balance of the Likert five-point scale. The weighted average was 4.33 for the axis, which is represented in the Likert five-point estimate balance: "Strongly agree." From reading the results, we find that the response to all the questions and those who represent the balance of Likert five-year estimates came with the result of "strongly agree," and this shows the extent of awareness and maturity of the university youth of the importance of the questions of the axis of the Islamic culture course and enhancing its impact on preserving the Islamic identity of Qatar

University youth. It is also clear that the focus of the course on the importance of the role of youth in building the Muslim community plays an important role in the thoughts and beliefs of university students through the high result of the weighted average of this question and the importance of highlighting the Islamic culture course for the manifestations of the Arab-Islamic identity, to create awareness among students of the characteristics and vocabulary of their Arab and Islamic identity, as well as the importance of clarifying and explaining the Islamic culture course to the position of Islamic culture towards Western cultures and other contemporary intellectual currents, which have many positive and negative manifestations on students University. It was also clear that university students were aware of the importance of making Islamic culture a mandatory subject in all faculties of the University to build doctrinal and intellectual immunity that confronts contemporary and incoming intellectual currents in university students. The results of the study are consistent with the findings of a study (Alimatt and Abu Al-Sheikh, 2013) on the importance of having a proposed curriculum for the Islamic culture course to enhance the Islamic identity of Jordanian university students in light of the requirements of the era of globalization, and the important role of the Islamic culture course in preserving the Islamic cultural identity while raising awareness of ways to confront the dangers of incoming and contemporary global values on the Islamic culture of university youth.

Conclusion and Recommendations

Within the realm of higher education, fostering and preserving the Islamic identity of university youth emerges as a multifaceted endeavor requiring careful consideration of several key components. One pivotal facet involves the utilization of the Islamic Culture curriculum as a potent tool for shaping students' cultural and ideological outlook. To achieve this, academic institutions should actively engage with the curriculum, encouraging students to acquire knowledge and internalize and embody Islamic culture's principles and values.

Another critical dimension of this effort is the implementation of cultural and media awareness campaigns. These campaigns serve as a means to sensitize students to the divergent ideologies and values that permeate contemporary society, many of which may counter Islamic beliefs. By highlighting these incongruities, educational institutions can equip students with the critical thinking skills necessary to discern and navigate the complexities of the modern world without compromising their Islamic identity. Furthermore, the practical aspect of teaching the Islamic culture curriculum cannot be overlooked. It is imperative that course instructors possess a deep understanding of the real-world applicability of the knowledge they impart. This understanding ensures that students not only grasp the theoretical aspects of Islamic culture but also comprehend how these concepts can be applied in their everyday lives, thus solidifying their commitment to their Islamic identity. To maintain the currency and relevance of the curriculum, periodic reviews are essential. Competent committees within the University should evaluate and update the descriptions of Islamic culture courses. This process should be dynamic and responsive to contemporary developments and changes, which may include shifts in societal norms, global events, and technological advancements. An integral part of this review process should involve incorporating topics that reinforce Islamic identity. These may encompass cultural practices, historical narratives, and religious teachings, all contributing to a comprehensive understanding of Islamic culture.

In essence, this holistic approach to nurturing and safeguarding university students' Islamic identity underscores educational institutions' profound responsibility in shaping future

generations. By actively engaging with the curriculum, conducting awareness campaigns, attending to practical applications, and consistently reviewing and updating course descriptions, universities can empower their students to navigate the complexities of the modern world while remaining grounded in their Islamic heritage. In doing so, they contribute to preserving and enriching the Islamic identity among the youth, fostering individuals who are not only academically proficient but also spiritually and culturally rooted. This study recommended some issues as follows

- Work to benefit from the curriculum of the Islamic Culture course in order to preserve the Islamic identity of university youth.
- Activating cultural and media awareness campaigns and highlighting the manifestations of contemporary universal values that contradict the Islamic identity and belief and negatively affect the identity of university youth.
- Taking care of the practical aspect of the course professors of the reality of teaching the Islamic culture curriculum.
- Reviewing the descriptions of Islamic culture courses and developing them by the competent committees of the University according to the current developments and changes while including topics that help strengthen the elements of Islamic identity, especially concerning the cultural and religious part of it.

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